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THE ELEMENTS

OF THE

VEDANTIC PHILOSOPHY,

TRANSLATED FROM THE TAMIL,

BY

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"I perfectly agree with those who are of opinion, that one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject." SIR WM. JONES.—*Works,* Vol. I. p. 163. Edit. 1799.

"This, [namely, the Vēdāntam] we shall find is the field on which the battle with Hindu philosophy must ultimately be fought." DR. J. R. BALLANTYNE.—*Christianity contrasted with Hindu Philosophy*, p. xviii.

NĀNĀSĪVAVĀTHAKKATTALEI:

OR THE ELEMENTS OF THE CONTROVERSY RESPECTING THE PLURALITY OF SOULS,

BY

SĒSHĀTTRISIVATĒSIKAR.

I. The Deity.

1. Brahm and Sakti.

There is an inseparable energy, or Sakti, in Omniscient pure Brahm, just as there is heat in fire.

When this Sakti is concealed in that unassociated Brahm it is called Absolute Brahm.[1]

When this Sakti becomes visible, and envelopes Absolute Brahm, Brahm in that state is called Supreme Brahm,[2] because it exists within that universal envelope.

2. The attributes of Sakti.

Just as love is excited in woman by the presence of man, so the three unchangeable attributes, Satwam, Rajas, and Tamas,[3] are induced in the hitherto attributeless Sakti by the presence of Brahm.

[1] Sutta Brahm. [2] Para Brahm.

[3] Goodness, Passion, Malignity:
Or, Composure, Excitement, Depression:
Or, Normal state, Over-activity, In-activity.

Satwam when pure and uninfluenced by the other attributes is called the Joy-enformed Sakti.[1]

Pure Rajas is called the Knowledge-enformed Sakti.[2] Pure Tamas is called the Existence-enformed Sakti.[3]

3. Brahm and the attributes of Sakti.

Supreme Brahm, when united to the Joy-enformed Sakti, and being in the profound sleep of perfect bliss,[4] is called the All-enjoying One.[5]

This All-enjoying One, when united to the Knowledge-enformed Sakti, and being in the state of dreamy sleep called Universal light,[6] loses the name All-enjoying One, and is called the All-pervading One.[7]

This All-pervading One, when united to the Existence-enformed Sakti, and being in the state of wakefulness called the Universal envelope,[8] loses the name All-pervading One, and is called The Supreme.[9]

II. Nature.

1. THE DEVELOPEMENT OF NATURE.

Just as there is an appearance of silvery brightness in the pearl-oyster-shell, so in that perfect, all pervading, existence-knowledge-and-joy-possessing Brahm a Sakti is produced called Original-passive-nature.[10]

[1] Ānanta-rūpa-sakti.
[2] Sit-rūpa-sakti.
[3] Sat-rūpa-sakti.
[4] Sarvānantasrutti.
[5] Paramānantan.
[6] Sarvaprakāsam.
[7] Paripūranan.
[8] Sarvavyāpakam.
[9] Paran.
[10] Mūla-prakruti.

This Original Nature is united to the three several attributes Satwam, Rajas, and Tamas, in their imperfect or mixed state.

i. The Satwam-attribute of Nature.

The Goodness-Attribute[1] of this Original Nature is called The Illusion,[2] The troubler of the Omniscient,[3] and The causative body of The lord.[4]

In this Illusion Brahm is reflected, endued with all his attributes, just as a man's face is reflected in clear water.

This Illusion, namely the normal condition of Original Nature, possesses the three compound attributes, Satwam-in-Satwam, Rajas-in-Satwam, and Tamas-in-Satwam.

When Satwam-in-Satwam is predominant, The lord[5] reflected in it is called Vishnu, because he preserves the world.

When Rajas-in-Satwam is predominant, The lord reflected in it is called Brahman, because he creates the world.

When Tamas-in-Satwam preponderates, The lord reflected in it is called Ruttran, because he destroys the world.

These are the institutes of the Goodness-attribute of Original Nature.

[1] Satwam.
[2] Māyei.
[3] Sarvajnavupāti.
[4] Īswaran-kārana-sarīram.
[5] Īswaran.

ii. The Rajas-attribute of Nature.

The Rajas-attribute of Original Nature contains many distinct bodily forms, differing from each other in relative size in a regularly progressing series. These are called Irrationals,[1] and The causative bodies of human souls.[2]

In these Irrationals divine Brahm is reflected like the reflection of a face in dirty water. These deity-reflections are called Possessors of little knowledge,[3] and Destroyers of knowledge.[4]

These Little-knowing ones possess the three compound attributes Satwam-in-Rajas, Rajas-in-Rajas, and Tamas-in-Rajas.

When Satwam-in-Rajas preponderates, the Knowledge-destroyers reflected in it become Possessors of the knowledge of the elementary substances.[5]

When Rajas-in-Rajas preponderates, the Knowledge-destroyers reflected in it become Possessors of activity,[6] possessing carnal desires and anger.

When Tamas-in-Rajas preponderates, the Knowledge-destroyers reflected in it become Possessors of idleness, sleep, and unconsciousness.

These are the institutes of the Rajas-attribute of Original Nature.

[1] Avittei.
[2] Sīva-kārana-sarīram.
[3] Kinsijnar.
[4] Sit-apāsa-sīvar.
[5] Tatwagnāna-nishtar.
[6] Karma-nishtar.

iii. The Tamas-attribute of Nature.

In the Tamas attribute of Original Nature there are two Saktis, the power of concealment,[1] and the power of disclosure.[2]

(1.) The Concealing Sakti.

Of these two the concealing Sakti conceals the difference between the three kinds of bodies, the Knowledge-destroyers, and the Omnipresent deity, from all living beings except the Possessors of the knowledge of the elementary substances and The lord.

Wherefore the man from whom these things are concealed is puffed up with the idea that the twenty-nine substances constitute his self-hood. This puffing up is called The chaplet of self-consciousness,[3] and Family-bondage.[4]

To put away this concealing Sakti through the gracious assistance of one's spiritual instructor, and to know that the twenty-nine substances do not constitute one's self-hood,—this is the final beatitude of true freedom.[5]

These are the operations of the concealing Sakti.

(2.) The Revealing Sakti.

In the Revealing Sakti Ether makes its appearance which is the rudiment of sound.

[1] Āvaranam.
[2] Viksēpam.
[3] Akankāra-kranti.
[4] Samsāra-pantam.
[5] Mukti.

In Ether, Air makes its appearance, which is the rudiment of Sensation.

In Air, Fire makes its appearance, which is the rudiment of Form.

In Fire, Water becomes manifest, which is the rudiment of Taste.

In Water, Earth makes its appearance, which is the rudiment of Smell.

And since these three compound attributes, namely Satwam-in-Tamas, Rajas-in-Tamas, and Tamas-in-Tamas, are possessed by this Revealing Sakti, which is the orginating cause of those five atomic elements, it follows that the results of that cause, namely, those five elements themselves, are also possessed of those three attributes when they make their appearance.

These five elements are called The rudiments,[1] The indivisible five elements,[2] and The atomic elements.[3]

In these atomic elements The atomic bodies[4] and The expanded elements[5] make their appearance in the following manner:—

(a.) The Satwa division:—

The Developement of Atomic bodies.

(1.) In the Satwa division of the five elements the sum-total of the rudiments of those elements

[1] Tanmātram.

[2] Apanjikruta-pūtam.

[3] Sūkshma-pūtam.

[4] Sūkshma-sariram.

[5] Stūla-pūtam.

when *united* together into one substance, forms The internal organization.[1]

The evidence of the unity of the Ether division with this internal organization is this, that, like the ether, the internal organization affords room for every kind of sound, while it is itself motionless. This motionless organization is called The internal capacity.[2]

The evidence of the unity of the Air division with the Internal Organization is this, that, like the air, the Internal Organization also has a fluctuating motion. This fluctuating organization is called The intellect.[3]

The evidence of the unity of the Fire division with the Internal Organization is this, that, like fire, it sheds its light upon objects, and shews the difference between them. This enlightening organization is called The judgment.[4]

The evidence of the unity of the Water division with the Internal Organization is this, that like water and other fluids, it flows forth. This flowing Organization is called The reason.[5]

The evidence of the unity of the Earth division with the Internal Organization is this, that, like the earth, it stands firmly self-collected, and boasts itself that it is the self-hood. This organization is called Self-consciousness.[6]

[1] Antakaranam.
[2] Ullam.
[3] Manas.
[4] Putti.
[5] Sittam.
[6] Akankārum.

(2.) In the Satwa division of those five elements the different rudiments of each element in their *separate* condition become the different Organs of knowledge.[1]

The ear belongs to the Ether division, and therefore it perceives only the attribute of ether, namely, Sound.

The human skin belongs to the Air division; and therefore it perceives only the attribute of air, namely, Sensation.

The eye belongs to the Fire division; and therefore it perceives only the attribute of fire, namely, Form.

Moreover, the tongue belongs to the Water division; and therefore it perceives only the attribute of water, namely, Taste.

And, lastly, the nose belongs to the Earth division; and therefore it perceives only the attribute of earth, namely, Smell.

Thus, since these different organs of knowledge do not unite together, but always continue separate from each other, no one of them is capable of perceiving the proper attribute of any other.

Since also the sum of the whole five rudiments of the five elements constitutes the Internal Organization, this Internal Organization perceives the five kinds of objects of sense by uniting itself to those five organs of knowledge.

[1] Gnānēntriyam.

The five-fold Internal Organization, together with the five organs of knowledge, making a total of ten, and forming the Satwa division, constitute the Instrument of knowledge.[1]

(b.) THE RAJAS DIVISION.

(1.) In the Rajas division of the five elements the *union* of the different rudiments of each element produces the five Vital-winds of the human body.

Of these the Universal-wind[2] belongs to the Ether division; and, like ether, it is diffused throughout the whole body.

The Life-wind[3] belongs to the Air division; and like air, it fluctuates between the chest and the nostrils.

The Lower-wind[4] belongs to the Fire division; and, like fire, it produces the internal heat of the human body; and, settling itself in the abdomen, it assimilates man's food.

The Central-wind[5] belongs to the Water division; and from its proper position in the umbilical region of the body, it flows, like water, through all the veins, driving through them the man's solid and liquid nourishment.

The Upper-wind[6] belongs to the Earth division;

[1] Gnāna-sātanam.
[2] Viyāna-vāyu.
[3] Prāna-vāyu.
[4] Apāna-vāyu.
[5] Samāna-vayu.
[6] Utāna-vayu.

and it stands firmly self-collected, like the earth, in the region of man's throat.

Besides these five winds some writers speak of five others added to them, making in all ten. These additional winds are the following:—The Vomiter,[1] which produces vomiting at the mouth: The Tortoise,[2] which causes the twinkling of the eye: The Sneezer,[3] which produces a tickling of the nostrils: God's gift,[4] which causes yawning: and The Enricher,[5] which enlarges the size of the body. But these latter five are to be regarded as mere functions of the Life-wind.

(2.) In the Rajas division of the five elements the several germ-particles of each element in their *un-united* state become respectively The organs of action.[6]

Of these, The mouth belongs to the Ether division, and utters Speech. The Hand belongs to the Air division, and gives and receives. The Foot belongs to the Fire division, and walks. The Bowel belongs to the Water division, and rejects the excrements. The Organs of generation belong to the Earth division, and are the seat of pleasure.

These five, existing in permanent separation from each other, cannot perform each other's functions.

The Five winds, inasmuch as they are united

1 Nākan. 3 Krikaran. 5 Tananjayan.
2 Kūrman. 4 Tēvatattan. 6 Karmentriyam.

to the several germ-particles of the above elements, perform their five functions by joining themselves to the five organs of action.

These five winds and five organs of action, in all ten, belonging to the Rajas division, constitute The instrument of action.[1]

These twenty primitive substances[2] are called The atomic body.[3]

By means of these twenty substances The lord[4] reflected in The Illusion[5] creates a distinct atomic body for each of the souls reflected in The Irrationals.[6]

Thus the Satwam and Rajas divisions of the five elements are exhausted. The Tamas division remains.

These are the institutes of The atomic body.

(c.) The Tamas division.

In this Tamas division so remaining to be considered The expanded elements[7] and The expanded bodies[8] make their appearance from the five atomic elements in the following manner :

(1.) The Expanded Elements.

Each of these five elements belonging to the Tamas division is divided into two parts. The first half of these sections of each of the five elements is

[1] Kriyāsātanam.
[2] Tatwam.
[3] Sūksma-sarīram.
[4] Īswaran.
[5] Māyei.
[6] Avittei.
[7] Stūla-pūtam.
[8] Stūla-sarīram.

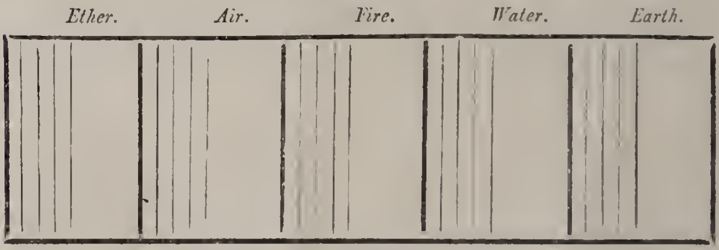
sub-divided into four parts. The second half of each of the five elements leaves its own division and joins itself to an eighth part of each of the other four elements, and so forms a compound of five.[1]

In this five-fold compound of the expanded elements, that is to say, in their Ether division, the four attributes, touch, form, taste, and smell, are covered over, and are therefore invisible: and its own proper attribute, sound, alone appears visibly.

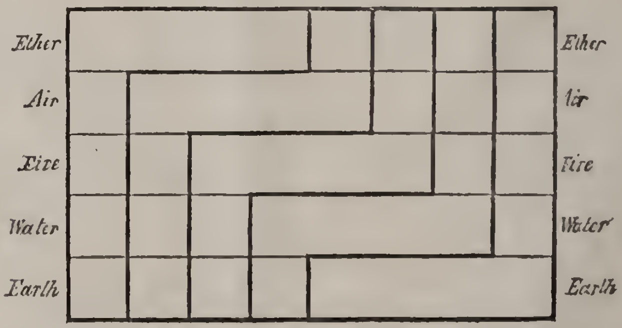
In their Air division, the three attributes form,

[1] The following diagrams taken from a native chart of Vedantism will help to elucidate this passage :—

The divisions :—



The five-fold combinations :—



taste, and smell, are covered over, and are therefore invisible: and its causative attribute, sound, together with its own proper attribute, touch, appear visibly.

In their Fire division, the two attributes taste and smell, are covered over, and are therefore invisible: but its causative attributes, sound and touch, together with its own proper attribute, form, appear visibly.

In their Water division, the attribute smell is covered over, and is therefore invisible: while its causative attributes, sound, touch, and form, together with its own proper attribute, taste, appear visibly.

In their Earth division, the causative attributes of earth, sound, touch, form, and taste, together with its own proper attribute, smell, all appear visibly.

(2.) Expanded bodies.

Just as the atomic body made its appearance from the atomic element, so also from the expanded element the expanded body makes its appearance, having its six primitive-substances,[1] its four kinds of birth-appearances, and its three distinct classes.

These six substances are the following.

Skin,
Blood,
Flesh,
Nerves, and Veins,
Bones,
Marrow.

[1] Tatwam.

The four kinds of generation are the following,—

Womb-born,
Egg-born,
Perspiration-born,
Seed-born.

The three-classes are the following,—

The high-class, namely man, who is possessed of the two kinds of wisdom, earth-wisdom, and heaven-wisdom.

The middle class, namely beasts and birds, distinguished by their crooked course, are without heaven-wisdom, and possess earth-wisdom alone.

Trees, &c., which are possessed of neither the one wisdom nor the other, constitute the low-class.

These three classes which exist in the primitive-substance earth, exist also in the world of departed-spirits,[1] the world of gods[2] the world of choristers,[3] and the world of sages.[4] These worlds are the results respectively of the primitive-substances, water, fire, air, and ether. In these worlds there are the Moon and other manes, the Sun and other gods, the choristers, the prophets, &c., belonging to the high-class; the cow of plenty,[5] Indra's elephant,[6] Vishnu's kite,[7] &c., belonging to the middle-class; and the celebrated tree of Indra's paradise,[8] &c., belonging to the low-class.

[1] Pithir-lōkam.
[2] Tēva-lōkam.
[3] Kantarva-lōkam.
[4] Sittar-lōkam.
[5] Kāmatēnu,
[6] Eirāvatam.
[7] Karutan.
[8] Kalpaka-vruksam.

THE THREE BODIES OF THE SOUL :—

Of the five receptacles, The food-receptacle,[1] The life receptacle,[2] The mind-receptacle[3] The knowledge-receptacle[4] and The pleasure-receptacle,[5] the expanded body constitutes The food-receptacle.

The atomic body is constituted of the three receptacles, the life-receptacle, the mind-receptacle, and the knowledge-receptacle. These are as follows :—

The life-wind and the organ of action united form the life-receptacle. The intellect and the organ of action united form the mind-receptacle. The judgment and the organ of knowledge united form the knowledge-receptacle.

The causative body constitutes the pleasure-receptacle.

THE DISTRIBUTION OF THE ELEMENTS OF THE ATOMIC BODY IN THE EXPANDED-BODY.

The primitive-substances of the atomic-body exist in the expanded body, which is itself composed of six primitive-substances, in the following manner,—

Speech, which is one of the organs of action, and the tongue, which is one of the organs of knowledge, are in the mouth. The upper-wind is in the throat. The life-wind and the judgment are in the chest. The central-wind and the reason are in

[1] Annamaya-kōsam.
[2] Prānamaya-kōsam.
[3] Manōmaya-kōsam.
[4] Ānantamaya-kōsam.
[5] Viggnānamaya-kōsam.

the umbilical region. The lower-wind and the bowel are at the extremity of the body. The universal-wind and the skin, which is one of the organs of knowledge, together also with the self-consciousness, are distributed throughout all the members of the body.

The following organs exist separately from each other in positions above the neck, namely, the mental-capacity[1] in the head; the organ of sight[2] in the tip of the pupil of the eye; the organ of hearing[3] within the cavity of the ear; and the organ of smell[4] at the tip of the nose. Below the neck the following organs exist in a separate state, namely, the hand, the foot, and the bowel.

Thus because the six primitive substances of the expanded body, and the twenty primitive substances of the atomic body which have entered into them,—making together twenty-six primitive substances,—are the products of the five elements, these expanded and atomic bodies which are so composed of them are called The resultative body.[5]

The union of the soul with these bodies :—

When the Knowledge-destroyer,[6] which is reflected in the Irrationals,[7] is joined to these twenty-six primitive substances, and exists in the state of wake-

[1] Ullam.
[2] Saksu-intriyam.
[3] Srōttirēntriyam.
[4] Krānēntriyam.
[5] Kāriya-sarīra.
[6] Sitāpāsan.
[7] Avittei.

ness, this Knowledge-destroyer is called The pervading one,[1] and The soul of business.[2]

When it leaves the expanded body and is united to the atomic body, and exists in the state of dreamy sleep, it is called The shining one,[3] and He who shines with reflected light,[4] and also The author of sleep.[5]

When he leaves the twenty-six primitive substances of the resultative body, and is united to the causative body alone, and exists in the state of profound sleep, he is called The all-wise,[6] and The supremely wise.[7]

THE FOUR STATES OF BRAHM.

When divine Brahm exists in the state of wakefulness it is called The soul of life.[8]

When it exists in the state of dreamy sleep it is called The internal soul.[9]

When it exists in the state of profound sleep, it is called The supreme soul.[10]

When it exists in all three states at the same time it is called The soul of knowledge,[11] and The unchangeable primeval one.[12]

1 Viswan.
2 Vyavakārika-sīvan.
3 Teisatan.
4 Prātipatika-sīvan.
5 Sorpana-karpitan.
6 Prāggnan.
7 Parammārtika-sīvan.
8 Sīvātmā.
9 Antarātmā.
10 Paramātmā.
11 Gnānātmā.
12 Kūdastan.

The three states of the soul, and its three bodies have now been explained.

THE BODIES OF THE DEITY :—

The sum-total of the expanded five elements, which appear in the form of the created world, and the three classes of expanded bodies which are manifested in those elements, is called The expanded body of The lord, and The self-shining one.[1] The lord when united to this self-shining one and being in the state of wakefulness, is called The world-embodied imperishable one.[2] And the supreme deity while dwelling in this is called The source of increase.[3]

The five atomic elements and the atomic bodies manifested in them are called The atomic body of The lord,[4] and The womb of inanimate matter.[5] The lord when united to this his atomic body, and being in the state of dreamy sleep, is called The thread-soul,[6] (*i. e.* the thread by which puppets are set in motion in a puppet-show). The supreme deity while dwelling in this thread-soul is called The all-enveloping one.[7]

The Illusion, when dwelling habitually with these two developements of the atomic and expanded ele-

[1] Virāj.
[2] Veisvānaran.
[3] Brahman.
[4] Īswaran-sūksma-sarīram.
[5] Ranya-karpam.
[6] Sūtrātmā.
[7] Vishnu.

ments of bodies is called The causative body of The lord,[1] and The unchangeable one.[2] The lord when united with this his causative body, and being in the state of profound sleep, is called The in-dweller.[3] And the supreme deity, when inhabiting this in-dweller, is called The weeping one.[4]

These are the three bodies and the three states of The lord.

Brahm the soul of the Universe.

Just as the soul in its three states continues united to the twenty-seven primitive substances which constitute its three bodies, and self-consciously exclaims, 'It is I;' so also The lord in his three states is united to the thirty-two primitive substances which constitute his three bodies.

Nevertheless the knowledge-destroying soul is united to its own proper body alone: whereas The lord is united to all bodies whatsoever, forasmuch as they constitute his own proper body, and also to all worlds.

The divine Brahm is not only present in both of these, but also fills all bodies and all worlds; and besides this extends beyond them so as to be absolutely illimitable.

[1] Īswaran-kārana-sarīram.
[2] Avvyākrutam.
[3] Antaryāmi.
[4] Ruttran.

DISTRIBUTION OF THE PRIMITIVE SUBSTANCES.

The primitive substances[1] incidental to the functions of the expanded body of the soul are the following :—

The primitive substances of the Food-receptacle, .	6
,, ,, atomic body, .	20
The soul, The lord, Ignorance, Knowledge and Brahm,	5
Total...	31

The primitive substances appertaining to the functions of the atomic body are these :—

The primitive substances of the atomic body, .	20
The soul, The lord, Ignorance, Knowledge and Brahm,	5
Total...	25

The primitive substances appertaining to the causative body are the following :—

The soul, The lord, Ignorance, Knowledge and Brahm, 5

The primitive substances appertaining to the functions of the soul are the following :—

The soul, The lord, Brahm, ... 3

That which appertains to the Omniscient is this, namely :—

The primeval one, ... 1

The primitive substances which appertain to the

[1] Tatwam.

functions of the expanded body of The lord are these :—

The primitive substances of the Food-receptacle, .	6
,, ,, atomic body, .	20
The soul, and Ignorance, ...	2
The lord, Knowledge, and Brahm, . . .	3
The expanded elements, ...	5
Total...	36

The primitive substances of his atomic body are :—

The primitive substances of the atomic body, .	20
The soul and Ignorance, ...	2
The atomic elements, ...	5
The lord, Knowledge, and Brahm, . . .	3
Total...	30

The primitive substances appertaining to the functions of his causative body are :—

The lord, Knowledge, and Brahm, . . .	3

Appertaining to the functions of God are :—

The lord and Brahm, ...	2

Appertaining to the functions of Brahm :—

Brahm, ...	1

The primitive substances appertaining to the functions of the Sensorium[1] are these:—

The sensorium, ...	1
The six primitive substances of The food receptacle,	6
The internal organization, ...	5
The winds, ...	5
The soul, The lord, Ignorance, Knowledge and Brahm,	5
Total...	22

The primitive substances belonging to the functions of the dominion of the mind are these:—

The internal organization, ...	5
The soul, The lord, Ignorance, Knowledge and Brahm,	5
Total...	10

These are the manifestations and the constitution of the primitive substances.

2. THE SUBSIDENCE OF NATURE.

The mode of the subsidence of the primitive substances is as follows.

The expanded bodies which belong to all living souls will be dissolved in the expanded elements which form their base; and upon this subsidence those elements alone will remain.

Then these expanded elements themselves will lose

[1] Intriyam.

their five-fold division, and remain in the form of the rudimental elements of the attribute Tamas.

This state of things is that which is called The golden womb of the universe.[1]

The twenty primitive substances of the atomic body will be dissolved, and subside into the remaining two attributes of these elements, namely, Satwam and Rajas. This will take place in the following manner :—

The self-consciousness, the organ of smell, the upper wind, and the organs of generation, in every animated being will subside into the earth.

The thought, the tongue, the central wind, and the bowel will subside into water.

The judgment, the eye, the lower wind, and the foot, will subside into fire.

The mind, the skin, the life-wind, and the hand, will subside into air.

The internal capacity, the ear, the universal wind, and the mouth, will subside into ether.

Then the atomic elements alone will remain, possessing the three original attributes, as in the beginning.

Of these atomic elements earth will be dissolved and subside into water.

Water will be drunk up, and subside into fire,

[1] Ranyakarppāvastei.

Fire will be extinguished as a candle, and subside into air.

Air, deprived of motion, will subside into ether.

And ether itself will subside into the Revealing Sakti.

The Concealing and the Revealing Saktis will subside into The Illusion and the Irrationals, so as to become the attribute Rajas of Original Nature; just as a banyan tree subsides into its seed in order to become the germ of a new creature.

The Illusion also and the Irrationals will then subside into the exceedingly small and atomic Original Nature.

Then this Original Nature itself will subside into its own proper place, namely, the divine Brahm, just as the deceptive snake disappears and the real rope alone is seen; so that Brahm alone may remain.

He who can thus perceive all deceptively visible things to be the one only true substance, and can clearly comprehend that that same substance is his own proper form, and thus extinguish care, this man is a beatified soul.[1]

This is the manner of the subsidence of the primitive substances.

[1] Sivan-muktan.

The primitive substances which thus subside are thirty-six in number, namely,

The elements, ...	5
The primitive substances of the expanded body,	6
Do. do. atomic body, .	20
The Irrational and Rational which constitute the causative body, ...	2
The soul and The lord reflected in these, . .	2
Brahm who envelopes all these, ...	1
Total...	36

(1). Of these eight are possessed by all souls in common, namely,

The five common elements, ...	5
The Illusion, ...	1
The lord reflected in the Illusion, . . .	1
Brahm, ...	1
Total...	8

But the remaining twenty-eight are possessed in a separate and independent form, as will be presently shown: since

If earth be destroyed there will remain no resting place for the animated creation.

If there be no water left they will have no means of refreshing themselves, neither will there be any means of moistening the universal dryness.

If there be no fire left there can be no preparation of food.

If there be no air left there can be no possibility of motion.

If there be no ether left then no existing thing can have an abiding-place.

If there be no Illusion, and no one reflected in that Illusion, then there would be no divinity for the different sects of religion to worship.

If Brahm be not left, then no being can possess knowledge.

Therefore these eight are common to all alike.

(2). The remaining twenty-eight are possessed in a separate form in the following manner:—

When the expanded body of any single individual is destroyed, the expanded bodies of other persons are not affected by it, but continue undestroyed.

When the atomic body of any individual suffers the loss of any of its members, the atomic bodies of all living beings do not suffer that loss of members with it.

Although the sages Sukar and Vamatēvar, and other beatified persons have conquered their ignorance and submerged their personality, the ignorance and personality of all other persons remain undisturbed.

Wherefore there can be no doubt that souls possess these twenty-eight primitive substances in their individual capacity.

(3). Of these thirty-six primitive substances one al-

ways assumes to itself the self-hood: seven always appear to be foreign to that self-hood: and twenty-eight belong to the self-hood and to that which is foreign to the self-hood indifferently.

That is to say, since divine Brahm, who is present in all the three states of existence, is self-manifest in all those states, and cannot, like the other primitive substances, be made manifest to himself from without, divine Brahm alone is the true self-hood.

Since a man can never contemplate the five divine operations, the ten incarnations, and such like things, which constitute the functions of The lord reflected in the illusion, of the illusion itself, and of the five elements, and think them to be his own functions, those seven primitive substances are evidently foreign to himself.

Of the remaining twenty-eight, since the six which belong to the expanded body are spoken of on the one hand as *constituting the self-hood*, as for instance, 'I am a Brahmin,' 'I am a Kshatriyan,' 'I a Veisyan,' 'I am a Suttran,' 'I am a Bramasāri,' 'I am a Krakastan,' 'I am a Vānaprastan,' 'I am a Sannyāsi,' 'I am a male,' 'I am a female,' 'I am a dark-complexioned man,' 'I am a light-complexioned man,' 'I am a tall man,' 'I am a short man,' 'I have grown stout,' 'I have become thin;' and on the other hand *objectively*, as for instance, just as we say, 'My ox,' 'My calf,'

so exactly do we say also, 'My body has grown stout,' 'My body has become thin,' 'My hair has become gray,' 'My body has been in existence for such and such a length of time: since also the twenty primitive substances of the atomic body are sometimes spoken of *subjectively*, as for instance, 'I saw, heard, touched, gave and received, walked, enjoyed, examined, decided,' 'I have survived this famine; and sometimes *objectively*, as for instance, just as we say 'My house,' or 'My property,' so we say also, 'My eye,' 'My ear,' 'My nose,' 'My tongue,' 'My hand,' 'My foot,' 'My mind,' 'My judgment,' 'My self-consciousness,' 'My intellect,' 'My life:' since also the primitive substances of the causative body, namely Ignorance and the Knowledge-destroyer, are sometimes spoken of *subjectively*, as for instance 'I do not know,' 'I know,' and sometimes *objectively*, as for instance, 'My ignorance,' 'My soul':—it follows that these twenty-eight primitive substances are possessed both subjectively and objectively.

III. Conclusion.

The disciple, addressing the teacher who had taught him these doctrines, put to him the following question:—

"If these twenty-eight primitive substances constitute a man's self-hood it can only be necessary for him to exist in one condition alone, namely, in the form of The omniscient one; there can be

no necessity for an existence external to himself in the form of The lord,[1] the Illusion, and the five elements: or else, on the other hand, if these twenty-eight primitive substances are in reality external to himself they must always continue external to him, and therefore they cannot constitute his self-hood. This doctrine, then, that they are at the same time the man's self-hood and also external to him is a self-contradiction, like the midnight sun of the fable."

To this objection the teacher replied as follows:—

"We speak of a man's self-hood in two distinct senses: in the one case we speak of that self-hood in the strict meaning of the word; but in the other merely by way of adaptation to circumstances. When we speak of The omniscient one being that self-hood, we speak in the strict sense, and without any admixture of metaphor. But when we speak of these twenty-eight external things being that self-hood, we speak under the influence of infirmity, just as when we mistake a rubbing post on the road-side for a man, or a rope for a snake; in fact we do not speak the strict truth.

Wherefore, he that comprehends the complex doctrine respecting those seven primitive substances which, while he was in a state of ignorance, he believed did not constitute his self-hood, and the remaining twenty-eight primitive substances which,

[1] Īswaran.

when he had attained that knowledge, he ascertained, did not constitute his self-hood, namely the whole thirty-five primitive substances, together with their attributes and evidences;—he that clearly understands the fact that, just as while he is in the act of contemplating this entangled truth he is himself distinct from it, so also is he equally distinct from those primitive substances when he is in the act of contemplating them,—that that very knowledge is the self-hood and constitutes in itself the thirty-sixth primitive substance,—that that knowledge is itself the state of beatitude;—this man is a beatified soul.[1]

On the other hand, the ignorant man, who is unable to distinguish between these things, and to comprehend that the deity himself is his very self-hood, and that those thirty-five primitive substances are foreign to himself, is like the man who, through the bondage of self-consciousness, fancies the anxieties of his wife and family to be his own personal anxieties, and who, foolishly esteeming the functions of the twenty-eight primitive substances to be his own proper duty, becomes bound with the sinful and meritorious deeds which those twenty-eight substances have accumulated, and through this infatuation becomes involved also, on account of those retributable things, in the world of births and deaths with all their accompanying evils.

[1] Sivan-muktan.